

# The REFORMED JOURNAL

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## NEGRO EVANGELISM

ONE of the finest moments in the recent Synod of the Christian Reformed Church was that in which Synod authorized the calling of a Negro to the ministry of evangelism amongst the colored people of our land.

While the discussion was in process and as the decision was being made, it seemed that our Church was being blessed with a new and wider vision, and was becoming possessed of a fresher and larger spirit. For the proposal to call a Negro into the ministry of the Christian Reformed Church met with no real opposition, and evoked no significant expressions of doubt or distrust. To the contrary, the heart of the Church opened up to the opportunity, and happily embraced it as the fulfillment of a long-awaited Providence.

THE immediate occasion for this significant advance was a report and recommendation of our General Home Missions Committee. The report is worth quoting. Here it is:

"The Back to God Hour draws a heavy mail response from Negro listeners. This is characteristic of all our northern cities, and although no investigation has yet been made in the South, there are indications that it is true also there. Incidentally, Negroes also appear at our rallies, recently to the extent of about 75 at New York City. Evidently, colored people are reaching for better things — not only economically, politically, socially, and educationally, but also religiously. It can be readily understood that many of them recognize in the Back to God Hour something which they do not have with their typi-

cally primitive theologies and uneducated ministries. It would surely be a bold and timely advance for the Reformed faith if our denominational Home Missions were to venture forth with a ministry of the whole counsel of God to our Negro neighbors who have been spiritually impoverished for so long. Although we have not yet trained colored workers ourselves, there are those who are receiving thoroughly Reformed training elsewhere. One of these men may be available to us for pioneer work of this type, and in the course of time we could no doubt train others at our own college and seminary. May God give us both wisdom and courage as we face such a momentous challenge as this."

It was in response to this report that Synod decided "to engage a colored worker who is well indoctrinated in our Reformed view of life, and who is whole-heartedly committed to the propagation thereof," to labor amongst the Negroes of our land.

ONE might suspect that we will have to wait long before this decision can be fully carried out. It may seem to us visionary to expect to obtain soon a Negro "who is well indoctrinated in our Reformed view of life, and who is whole-heartedly committed to the propagation thereof."

It is true that we have had little or no contact with Negro Calvinists. We are likely to assume, perhaps erroneously, that the Negro, with his supposed leanings toward the simple and graphic and dramatic in religious expression, would not find Calvinism congenial to his spirit. The large response to our Back to God Hour may well lead us to think differently, however.

But even so, where shall we get a Negro minister? Negroes have, indeed, shown an interest in and a capacity for legitimate theological training, as witness the many who attend the theological and divinity schools of our land.

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and Opinion*

## EDITORIAL BOARD

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Unhappily, however, the training of most of them has been in the liberal, or in another, tradition. And Calvin Seminary has not yet graduated a Negro, and, as far as I know, has not even had a Negro student, or even the prospect of one.

It is encouraging, therefore, to learn from our Home Missions Committee that "although we have not yet trained colored workers ourselves, there are those who are receiving thoroughly Reformed training elsewhere." It is known, in fact, that Negro students have been in training at Westminster Seminary in Philadelphia; and there is a possibility that a recent Negro graduate of that Seminary may be available for the service to which our Church is now committing herself.

**I**N any event, it is devoutly to be hoped that we will not have to wait long for the realization of our ideal, and for the actual assumption of the challenge which it places before us.

We shall soon join other churches in a wider and more carefully directed ministry to the Negroes of our land. We have been doing so in far away Africa. It is time we were doing so at home. Now that the moment of decision has come, we may think of this as a big and blessed, and withal, a solemn

and responsible moment for the whole Church.

Synod looked forward to the realization of this ideal with deep satisfaction. It is true that we have never hesitated to fully confess our unity in the faith with the peoples of all races. But the mere formal profession, no matter how nobly intended, did not remove the unhappy feeling of guilt for the apparent irrelevance of our profession in certain areas.

Now we have gotten a real step beyond the abstract, formal profession. When the decision of the Synod of 1951 is effectuated, we will have a Negro minister in our Church. We shall be able to look upon him as one of "our dominees." The members of Synod considered with pleasure that he would sit with them at the delegates' table at Classical and Synodical meetings. Some of us will, on occasion, hear him preach from our pulpits, and we will know him to be to us, and on our behalf to his race, the servant and ambassador of the Lord Jesus Christ. And we trust that the eager interest of our people will not be one of curiosity at beholding a Christian Reformed novelty, but the deeper interest of fellowship in a common glorious faith and in a common commitment to bring into our faith and into our communion as many Negroes as we shall be able to reach.

This promise of the first-fruits of our more direct concern for the evangelization of the Negroes, carries with it the promise of other fruits to follow. It is now more realistic to consider that there will eventually come to be a Christian Reformed congregation comprised largely or entirely of Negroes. There may also be a realization of the hope expressed by our Home Missions Committee, that "in the course of time we could no doubt train others (Negro ministerial aspirants—S) at our college and seminary."

And will there not come a time when Negroes will share the pew with us in our own churches, and sit next to us at the communion table of the Holy Supper of our Lord? When that is so, we will better share the vision of the Apostle John, who wrote: "I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white

robes and palms in their hands; and they cry with a great voice, saying, 'Salvation unto our God who sitteth on the throne, and unto the Lamb.'"

**I**T may very well be that we shall not be able to boast of having trained and prepared our first Negro minister. In consideration of that, it is true in part that we shall be "reaping where we have not sown." Let it be so. It is honorable, as it is creditable, to enter into and share the labors of those who have been before us.

And before long we may expect to reap as well *where we have sown*. And let it be said advisedly that we as a Church are now called upon and committed to sowing the gospel among the Negroes. Synod did not decide to engage a Negro evangelist in order to make it possible for him to prosecute *for himself, his own interest* in the preaching of the gospel to the people of his race. Rather, Synod decided to engage a Negro evangelist in order that he might carry on *for us* the discharged *of our interest and calling* in the evangelization of the Negroes. When he is engaged he will be ordained as a minister *of our Church*, — a servant of the Lord Jesus Christ on our behalf.

His task, then, will not first of all be *his*, but *ours*. He will share it with us and labor for us in it. But it will be *our task*.

Here lies the solemnity, the thorough challenge, of Synod's decision. If it is to be fruitful, the whole Church must accept and confirm and carry out the commitment thus made. We are now bound, with and through the Negro evangelist who is to be engaged, to bring the ministry of the gospel to the Negroes of our land.

Let us pray fervently for grace in the prosecution of that needful and noble service. Let us pray for grace that we may all make that service fully our own — through our prayers, and as well through our efforts and according to our opportunities in our own communities.

And when our first Negro evangelist has been called and ordained in the ministry of our Church, may we, in the spirit of Paul's exhortation "receive him therefore in the Lord with all joy and hold such in honor."

GEORGE STOB



# Trends in Church Membership

by HARRY R. BOER

THE familiar saying that figures don't lie must always be received with considerable qualification. No one will seriously doubt, however, that figures can tell significant stories. That is certainly true of the church membership statistics released by the National Council Bulletin of March 17 of this year. In this bulletin are presented the numerical and percentage increases during the past twenty-five years of all religious bodies in the United States having a membership of more than 50,000. There are fifty-four such religious bodies and these together contain 97% of the total church membership in our country.

In attempting an analysis of the statistics we shall confine ourselves to percentage increases. It must be pointed out that increases so presented do not necessarily give an adequate description of what has really taken place. A group increasing 50% from 5,000,000 to 7,500,000 obviously registers a much more significant growth than one increasing from 50,000 to 75,000. The former shows a vitality that the smaller group may lose as it gains in numbers. It is also generally true that percentage of increase tends to fall off as the group grows in numbers. The difficulty of maintaining high percentage of increase usually rises in proportion to the size of the growing group.

## Membership Increase, 1926-1949

THE above mentioned strictures notwithstanding, the data listed below will, I believe, be found to be very significant. There are discernible in them such definite tendencies that they may almost be called laws of church membership increase for the second quarter of this century. A number of representative bodies will be listed with their percentages of growth from 1926-1949, after which some comment on the data will be ventured.

	Percentage
Seventh Day Adventists	107.1
Assemblies of God	473.5
Northern Baptist Convention	22.7
Southern Baptist Convention	91.3
Free Will Baptists	220.5
Church of the Brethren	44.2
Church of God	359.1
Church of God in Christ	1025.2
Church of the Nazarene	246.2

Evangelical and Reformed Church	7.5
Evangelical United Brethren	21.9
Friends (Quakers)	23.8 decrease
Church of Jesus Christ of the Latter Day Saints (Mormon)	30.8
Lutheran — the various bodies	range from 29.1 - 63.8
Lutheran Church Missouri Synod	61.3
Mennonites	66.7
Methodist Church	30.1
Presbyterian Church, USA	26.8
Presbyterian Church in the U. S.	44.9
Protestant Episcopal Church	23.6
Christian Reformed Church	44.9
Reformed Church in America	16.5
Roman Catholic Church	48.4
Salvation Army	187.7
Total Membership, 1926	53,230,413
Total Membership, 1949	80,682,575
Percentage of Increase	51.6

## Population Increase, 1926-1949

DURING the 1926-49 period in which the church membership increased 51.6% the national population increase was about 30%. This is the significant figure that must constantly form the center of reference in evaluating the percentage increase. To the extent that church membership growth falls below the 30% mark lack of vitality and internal growth would seem to be manifested. Numerical growth in membership should at least keep up with the population increase. On the other hand, to the extent that the membership increase exceeds the population growth evangelistic activity with resulting accretions are, in the main, indicated.

## What Does It Mean?

As one scans the statistics from this point of view some highly significant facts immediately become apparent. They are:

- a) the low rate of increase in the liberal church bodies
- b) the uniform and sometimes substantial gains of the orthodox bodies
- c) the phenomenal growth of the sects

Let us look a bit more closely at these developments.

## Liberals and Orthodox

THE large Methodist Church succeeded in just keeping up with the

population increase. Since the Methodists have not been inactive on the Home Mission front it would seem that gains so made have done no more than compensate for internal losses. The Presbyterian Church, USA, a body as liberal as the Methodist Church, has not even been able to keep up with the population increase. Its 26.8% growth stands in sharp contrast to the 44.9% increase of the much more conservative Presbyterian Church in the United States, usually known as the Southern Presbyterian Church. Even more striking is the difference between the Northern Baptist and the Southern Baptist Conventions, the former having a 22.7% increase, the latter 91.8%, a difference of one to four.

Only two Reformed bodies are mentioned, the Reformed Church in America and the Christian Reformed Church. The former grew only 16.5%, nearly fifteen percent below the population increase, the latter increased 44.9% or one and one-half times the percentage growth in population. It is well known that the RCA is liberal in the east, orthodox in the west. It has not, however, escaped the consequences of a denominational leadership that has been predominately liberal. Tests of strength between the two wings that have come to expression particularly on the issue of severing affiliation with the Federal Council of Churches, have easily been won by the liberals.

The several Lutheran bodies show varying increases with the strongly orthodox Missouri Lutheran Synod second from the top with a percentage increase of 61.3%. The Roman Catholics show themselves to be a powerful force that continues in the forefront of growth with a membership constantly at about one-third of the total American church membership and increasing at the steady rate of 48.4%. To achieve so substantial a percentage of increase when membership runs near to thirty millions is no small indication of continuing vitality and missionary outreach.

The Evangelical and Reformed Church, showing a sharp case of arrested development, sits in the basement with a mere 7.5% increase. In the sub-basement sit the Quakers (Friends) with a 23.8% decrease from the 1926 figures, a salutary testimony



## TRENDS IN CHURCH MEMBERSHIP — Continued

to the fact that philanthropy is a poor substitute for religion. The Protestant Episcopal Church is in somewhat the same situation as the Reformed Church in America—there continues to linger an orthodox tradition that is still held to by many but not sufficiently to overcome the generally prevailing liberalism and its consequent stagnation of growth.

### The Sects

THE most phenomenal gains were registered by the groups generally referred to as sects. In view of the increases discussed so far one reads with amazement of percentage increases like 107.1, 473.5, 220.5, 359.1, 246.2, and in one case 1025.2. The National Council Bulletin points out that the sects no longer draw their adherents from the fringes of society but now find interest among many from the comfortably situated middle class. The meaning of these increases is plain and it is the most significant message these statistics convey. There is a groping after God in America and it is coming to expression most strongly in the response that is being made to a radical and distorted evangelicalism. Reaction to religious indifference, to liberalism, and possibly to an insufficiently evangelical orthodoxy has led millions to turn to the blatant emotionalism of the sects. There is manifest here a deep-throated cry for the supernatural, for the saving power of a hand that is stronger than man's, for a security that feeds on constantly recurring high-tension preaching and response. A greater challenge to meet the nation's religious need with the full and satisfying Gospel of Reformation Christianity can hardly be imagined than the religious situation now obtaining in America.

### How Do We Stand?

WHAT do these statistics mean for the Christian Reformed Church?

We should, in the first place, shed ourselves of any and all satisfaction with a registered increase of 44.9% over the 1926 church membership. It is safe to assume that the birth rate in the Christian Reformed Church is higher than in the country at large. A correspondingly higher internal growth is therefore to be expected.

There have been substantial accessions to our numbers through immi-

gration from the Netherlands to North America, especially to Canada. This process has been sharply accelerated during the past few years, but it has been going on in lesser degree, amounting to substantial numbers in the aggregate, during the entire second quarter of this century.

When these two factors are taken into account accessions due to evangelism are probably disappointingly small. We dare not be content with a growth in membership consisting almost entirely of internal increase and transfer of membership from Dutch to American churches. The great commission enjoins us to labor for the conversion of men and the extension of the Church not only in the uttermost parts of the earth, but also in "Jerusalem, Samaria and in all Judea."

### Preach The Word!

IN the second place, it is necessary to be aware of the danger of tailoring the message and methods of our evangelism to the nature of the immediate cry for religious certainty among many in America. Nothing is to be gained by surrendering our doctrinal fidelity and the spirit and methods of labor that grow out of it for the sake of gaining members.

Our first duty is to witness according to the genius of our Reformed being. A sobering test for all our evangelism is to ask, What will the Christian Reformed Church be like a half century from now? Are we so introducing converts to the faith that the distinctiveness of the Reformed heritage will be perpetuated among them and through them?

The norm of our missionary message and practice must always be the Word of God, never the temporary national religious mood induced by wars and dangers of wars. Liberalism had its day, religious radicalism is having it now. The norms of the living Word abide forever.

If we find small success attending our missionary labors we err greatly when we seek to secure greater results by allowing the emotional demands of the missionary object to induce a proclamation and practice more pleasing to men than to God.

I do not now wish to enter upon a full discussion of the problem we face,

but I would suggest as a clue to our thinking that the radical evangelism now sweeping America has absolutely no appreciation for the institutional Church as the Reformation tradition understands that word. The same is true for a great deal of less radical evangelism. By these influences which easily become temptations we are surrounded on every side. Where they are yielded to or compromised with in our Home Mission practice the sluice gates to independentism and subjectivism are opened, and the fruitful and well-ordered land of a scriptural church life will be threatened with inundation.

### The Word For The World

LET us, as a last consideration, not underestimate the appeal which a properly presented Reformed message has for even the radical religious elements in America.

The mail to the Back to God Hour is full of appreciation for its sober, solid and relevant messages and in many cases comes precisely from Fundamentalist and left of Fundamentalist quarters. Christians in these camps seem to sense in our proclamation a structure and integration of the religious thought world that they find lacking in their own leadership.

With liberals thoroughly shaken in their uncritical optimism, and with Fundamentalists vaguely conscious that their Gospel is not the answer to the nation's needs, we stand in a strategic position to be of great help to inquiring minds in both groups.

If we are to meet searching minds effectively we must know what they are thinking. We must know through what changes the liberal mind has gone and what its spokesmen are today saying. We must know what the Fundamentalist mind is, what the roots of its thinking are, and before what problems their maturer leaders see themselves standing. We must know what our own position is and what specific elements in it are most calculated to meet the needs of the others.

A greater mistake can hardly be made than to suppose that it is enough to know the Reformed position. Christianity was never intended to stand by itself. It is to be a leaven, always in contact with and in relevance to the lump to be leavened.



Calvin's Institutes are full of references to contemporary thought, heretical and otherwise. One cannot pick up Kuyper without feeling the pulse-

beat of his day.

No doctor is effective who cannot engage in diagnosis. It cannot be but that such many-sided probing on our

part will both enrich our understanding of our own heritage and make us more fit to serve God in our time and generation.

# OUR UNIVERSITY IDEAL

by HENRY ZYLSTRA

Now that we have heard the Reverend Van Halsema's case for progress towards a Reformed university (*Reformed Journal*, May, 1951), we can take his advice and get on with the discussion.

Some feel that we ought not to talk university now. They argue that we are not ready for such a thing. They think we have plenty on our hands as it is. Their attitude is: Leave that till the time comes.

Such a position makes sense, of course. But so does Van Halsema's. He thinks we ought to define our intent, develop a policy. Actualizing the whole thing is another and later matter, but policy — we should be making progress towards clarifying that.

## Strategy Affects Tactics

AND indeed we should. For this reason: strategy affects tactics. I mean that if there were a university in our ideal for the future, we should be doing *differently* some of the things we are doing *now*. It is this that makes the discussion of our university ideal an issue of current importance.

Consider the short history of the junior college problem among us, for example. There is room for the opinion that we got into this question somewhat prematurely and awkwardly just because the issue "turned up," and not at all because our considered educational strategy called for it. The Synodical Committee on Junior Colleges found itself facing a specific job which would not stay specific. It found itself compelled to explore our undefined overall educational policy. Obviously (the Committee itself also reported this) what we do about junior colleges depends upon what we want to do about Calvin College and Seminary, also about its moving towards university depth and scope. That is why we ought to have a university policy, or at the very least a developing clarity about it.

Else we do not know what strategy to consult for justifying our tactics.

Take another example. For some years now we have been officially busy with the movement towards offering advanced degrees at the Seminary. Like the call for junior colleges, the call for such degrees may have its substantial motivation, solidly founded. But ought not such a matter to be considered in connection with our intent for the College? There is, of course, a difference in kind between a Ph. D. and a Th. D. This difference in kind is partly delimited by the fact that a Ph. D. is properly a *university* degree, in the etymological, historical, and philosophical sense of that word, and the Th. D. is a specialized degree in theological science. But presumably we ought to consider, before plunging boldly into resolved action, whether we do not want our own theological scholarship to be qualitatively affected by precisely a "university" orientation. We should determine whether we want the advanced degrees at the Seminary to reflect only the Reformed resources of five or six scholars busy there, or the Reformed resources also of the many scholars at the College in such related sciences as ancient languages, philosophy, Bible, history, education, psychology, natural science, and philology generally. A certain artificiality — is that fair? — in our tactics on advanced degrees at the Seminary constitutes, I think, such another instance of how policy or the absence of policy about university development affects "current" issues.

And, of course, an established mind about whether or not we mean to develop Calvin College and Seminary into an eventual Calvin University would immediately affect internal educational policy at both institutions. It would affect building, equipment, and campus planning. It would affect library appropriations, and library accessions: student need is one thing, scholarly requirement another. It would affect faculty appointments: their caliber,

their number, their specializations. It would affect "teaching load," research opportunities, institute and conference grants, sabbatical leaves, and administrative duties. An established mind about a university would affect also the determination of priorities in spending money. Horizontal expansion is one thing — you can see it happening. Concentration is another thing — because it is spiritual, you cannot see what you get for your money. But it is important.

A fourth point, briefly. If we mean to be first-rate educationally, we cannot at the same time be doing *every* other kind of thing. An established mind in favor of a Calvin University would lead to a *weighing of importance* in budget matters. That too makes the discussion of our university ideal a matter of present moment.

## Growth, Not Construction

WITH that I plunge into the heart of the issue, and present a thesis: Our Reformed university should be a *growth*, not a *construction*.

I feel the force of this thesis so strongly that I should like to suggest it as a guiding principle for our university movement. Moreover, it is a principle which seems to carry with it the corollary: Our Reformed university should come up out of Calvin College and Seminary.

By a *growth* I mean something which comes up out of an historically achieved educational idea, experience, and discipline.

A university is, after all, not something to be had for the wishing. You cannot get one by resolving to make one. Preambles, constitutions, articles of incorporation, prospectuses cannot call a university into being. Money cannot buy one. You cannot buy a faculty with money, although you may succeed in collecting some scholars at a given place. You cannot buy a library with money, although you purchase a



## OUR UNIVERSITY IDEAL — Continued

pile of books with it. You cannot construct a university. The thing must be a growth if it is to be real and not artificial. It must be a growth if it is to educate. There must be community experience behind it, an educational history, a record of the give and take of divergent points of view, an operative idea more real than anybody's statement of it, a group discipline of mind — a tradition, if you will, or a school spirit. Without this, the *unity* of the *university* would be missing, and education would be impossible.

At Calvin College and Seminary we have an institution which has come up out of a native and self-achieved educational idea, experience, and discipline. We have built up a real and operative educational philosophy and practice. It has been a community growth. Nobody set it up, wrote it up, prescribed it for us. Cardinal Newman once wrote a book full of lectures entitled *The Idea of a University*. But the university he intended at Dublin was not set up. We have the institution first, have had it these seventy-five years, and we still call for the statement of the Idea. Ours is the better way. It is not artificial; it is real. It is a growth, and not a construction. Our university ought to come up out of it as the flower out of the bud.

### A Reformed University

I venture another thesis. It is a self-evident one: Our university should be a Reformed university.

On this point too I shall be unblushingly bold and suggest that the best guarantee we should have of its being really Reformed is that it grow up out of Calvin College and Seminary.

That is, I know, to be talking with a confidence that may seem unwarranted. The object of a university is truth —

to discover it, to appropriate it, to develop it. Truth is Christian truth, Christian truth is Protestant truth. Protestant truth is Calvinistic, is Reformed truth. And Reformed truth — the confidence remains! — is best discovered, appropriated, and developed in the record and the promise of our Christian Reformed witness.

Those are big words. One turns his face away. But who, seeing what we are *against* in our university ideal, and seeing what we are *for*, would want to proceed in this matter on any but our own Reformed basis?

\* \* \* \*

IN this important concern, as in all concerns tempting our cooperation with others in official interdependence, we are not heroically Reformed when we draw up statements of minimal agreement, lowest common denominator preambles, and the motto, "Let's rally around what we can see eye to eye on." In the end it turns out that neither truth, nor Christianity, nor Protestantism, nor Calvinism, nor the Reformed tradition, nor the Christian Reformed way of faith and life lends itself to such quantitative delimitation.

The stamp of the whole is on every part. There is an organic logic, a structural rationale, an informing principle, which enters into all of our works and ways. This active idea, this modifying spirit, is neither static nor indeterminate. It permits of differences of interpretation, but remains a recognizable identity. And it is this Christian Reformed character that makes us zealous for the further discovery, appropriation, and development of the truth, and jealous of its being Reformed withal. We have some right to confidence. Our basis is very good.

Our record, too, is encouraging —

our record, I mean, in education. It is only a pioneer accomplishment, of course, but it exhibits the right sort of start, and the right sort of direction. We have a kind of genius for education. The bent of our principle points that way. We want to know the meaning of the faith for the interpretation of reality. We have felt this need, responded to it, built schools, cannot but continue building. It is like us, most particularly like us Christian Reformed people, to take education seriously.

Our sense of the faith, like that of some others, is pious, devotionally properly religious, God-centered, Word-centered. It is that which distinguishes us from Romanism, and from liberal Protestantism. Our sense of the faith is also one of religion-in-life rather than one of religion-and-life. Or put it this way for once: in taking personal Christianity seriously, we find that it bears upon life at every point, and significantly, not superficially, at every point. That differentiates us from evangelical Protestantism generally.

We talk world-and-life view. We respect reason. We acknowledge history. We come to grips with civilization because we know that being civilized expresses a choice for Christ or against Him. We explore natural things as human beings in a universal order. We study science, also as token and symbol of spiritual history. Art matters for us. Society is a live option. Literature is more than a pastime. Language involves and edifies us. For us the Kingdom is world-wide, and its proving ground is Education. We have no mind to let religion go one way, and life another.

This kind of Christian idea is unique. We have not yet done justice to it. But the start and the direction are right. And a university, if it be growth and not a construction, if it be Reformed, is the way to discover, appropriate, and develop that idea.

## CURSED BE—WHOM?

A HUNDRED years ago some Christians undertook to defend the American negro slave-traffic and slaveholding by an appeal to the so-called "Hamitic curse" of Genesis 9:25, 26. Although already then faithful ex-

positors of the Scriptures pointed out that such a defense was a "fearful abuse of God's word," occasionally some orthodox Christians still appeal to this passage as justification for white supremacy over and discrimination a-

gainst the negro race. Especially in these days of racial tension, so tragically demonstrated in the recent riot in

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Cicero, Illinois and the bloody riots of Detroit a decade ago, it must be clearly understood that the Bible gives no ground for racial prejudice against the negro. In fact, the very opposite is plainly and forcefully taught. And this truth Christians ought to be saying in our times.

### There Is No Difference

THE Bible teaches that all men are created in the image of God and are of equal dignity and worth in the eyes of their Creator. In the Old Testament times the children of Israel were taught: "the stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself." With the establishment of the New Testament Church it was strongly emphasized that there is no respect of persons with God and that "in every nation he that feareth him, and worketh righteousness, is acceptable to him." In the Church "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all."

Yet men have appealed to the Hamitic curse as a word which broods over a particular race down through the ages: an inescapable fate of inferiority, and of subjugation to the other races of the world. It is seemingly forgotten that even were this true, our duty to implement the curse of God would not follow. Sickness and disease are the result of the curse upon sin, but no Christian would propose to either deliberately spread disease or ignore it when it strikes. Rather he feels duty-bound to counteract these results of sin in every way possible. Judgment belongs to God.

### The Hamitic Curse

GENESIS 9 relates the story of Noah's drunkenness and Ham's sensual sin against his father. Upon awakening Noah speaks a curse, found in verses 25 and 26, which reads: "Cursed be Canaan; a servant of servants shall he be unto his brethren. . . . Blessed be Jehovah, the God of Shem, and let Canaan be his servant."

It must be observed that the curse which Noah pronounces was directed against his grandson, Canaan, rather than against his son, Ham, who committed the sin. According to Genesis 10:6 Ham had four sons: Cush, Mizraim, Put, and Canaan. The curse,

then, is upon Canaan, and not upon the rest of the Hamite family, which receives neither curse nor blessing. Various suggestions have been made by commentators to explain why Canaan is singled out to bear the judgment of the sin of his father. Geerhardus Vos in his *Biblical Theology* after discussing possible reasons adopts what is probably the most plausible view. "Ham was punished in one of his sons because he had sinned against his father, and he was punished in that particular son, because Canaan most strongly reproduced Ham's sensual character" (p. 69). The important point for our purpose is to notice that the curse is directed against Canaan, whatever be the reason, for much serious misunderstanding has grown out of the unwarranted application of the curse to all the sons of Ham. The judgment of servitude is not prophesied of Ham's descendants, but of Canaan's.

The curse contained two elements. First, Canaan was to be a servant of servants unto his brethren, and secondly, he was to be a servant of Shem. Concerning the first element the question arises to whom the word "brethren" refers. It could mean the brothers of Ham, namely, Shem and Japheth, for the term "brethren" is loosely used in the Scripture to denote more distant relatives than immediate brothers. If this be the interpretation, however, then the statement must be understood as being repeated in the second part.

The better interpretation is that Canaan was to be the servant of his own brothers, the other three sons of Ham. This view is supported by the fact that historically the prophecy was fulfilled in the very inferior position that the descendants of Canaan sustained over against the children of the other sons. Here, in brief, is a summary of the descendants of Ham according to the Scriptures. The Egyptians were the children of Mizraim, which is in all probability the Hebrew word for Egypt. The descendants of Cush are not so readily identified, but they probably included the land of Ethiopia and constituted various Arabic groups. Furthermore, according to Genesis 10:8-10 the kingdoms of Babylon and Assyria resulted from the children of Cush. Put is generally identified with the peoples of East Africa and southern Arabia.

According to Genesis 10:15-20 the children of Canaan became the inhabitants of Palestine known as the

Canaanites and Amorites. Later some of them were known as the Phoenicians. In comparison with the great nations of Egypt, Babylon, and Assyria, the Canaanitish peoples were insignificant. Even before the invasion of Palestine by the Hebrews the Canaanites were subjugated to the political power of Egypt. Later on the Babylonians and Assyrians repeatedly overran what was left of them after the invasion of the Israelites. Thus the prophecy that Canaan was to be the servant of his brethren was historically fulfilled.

When the Hebrews possessed the land of Palestine, the second element of the prophecy, namely, that Canaan should be a servant of Shem, was realized. The Israelites destroyed the Canaanites as a political unit and employed them as bearers of water and hewers of wood. Some commentators have observed that the Phoenicians, who colonized Carthage, were conquered by the Romans, the descendants of Japheth, in later times.

### In Whom Fulfilled?

IT MAY be conceded that the negroes are descendants of a part of the Hamitic family according to the Biblical account, but it is also patent that the Canaanites were not negroes. Since the Noahic curse was directed against Canaan and not the other members of the Hamitic family, the argument of a curse resting on the colored race is without foundation in the Scripture. As a matter of fact, the argument of the curse extending to the negro race belongs to comparatively modern times. In earlier days it would have been impossible to maintain such a position for it was precisely the children of Ham, Egypt, Babylon, and Assyria, who developed great civilizations while the sons of Shem and Japheth lived very primitive lives.

The fulfillment of the Noahic curse on Canaan is plainly written on the pages of ancient history. Ham was cursed in his son, Canaan, as a result of his sensuous sin. The destruction of the Canaanites by the Hebrews was justified by their gross sensuality and moral impurity. We know today from sources other than the Bible that sensuous sins were prevalent to a shocking degree and venereal diseases had infected the population. According to H. C. Leupold the Romans were surprised by the moral depravity existing among the Phoenicians in the colony of Carthage. The Bible records the moral



## CURSED BE — WHOM? — Continued

turpitude of the inhabitants of Canaan in the days of Abraham and the Exodus. Sodom gave its name to the unnatural vice practised by its inhabitants. Abraham was assured that his seed should inherit Canaan when the iniquity of the Amorite was full, suggesting the vice and sin that was permeating them. In the book of Leviticus the Israelites were warned not to do after the doings of the land of Canaan. This warning is

followed with a list of prohibitions regarding sexual irregularities and moral impurities. Says Leupold: "By the time of the entrance of Israel into Canaan under Joshua the Canaanites, collectively also called Amorites, were ripe for divine judgment through Israel. His scourge" (Exposition of Genesis, p. 350). Thus the sensuality of Ham, reproduced in his son, Canaan, and characterizing the Canaanitish peoples,

led to the fulfillment of the curse of Noah.

In God's judgment upon the sons of Canaan we have the fulfillment of the so-called "Hamitic curse." We need look no further to find fulfillment of it today. Certainly we have no right to misuse the negro race with prejudice, discrimination, and intolerance on the basis of this passage of Scripture, for to do so is to seriously abuse the divine revelation.

## An Elder on Synod

SYNOD, 1951 of the Christian Reformed Church is a thing of the past. It was with some apprehension that we went to this Synod. We thought that the list of delegates was not outstanding. But we were agreeably surprised. The delegates were sincere, capable, and very well able to express themselves.

We are glad to have been at this Synod, although for us who stayed at the Calvin Dormitory life approximated that of monks in a monastery — long hours and a strict routine.

This Synod was not a rubber stamp by any means. We cannot comment on everything that happened but we would like to reflect upon some of the decisions that were made and state the thoughts that occurred to us.

ONE of the impressions Synod made upon us fortifies our belief that Calvin College ultimately should belong to an association and be governed by a board of experts. How can we as elders decide in one or two days what is good for the school? What do most of us know about the requirements and technicalities of running a school? If one-third of the members of the board were the official representatives of the Church its interests could be retained.

THE Amusement Problem did not excite us greatly. We thought there was not too much difference between the Majority Report and the Minority Report. It was almost like tweedle-dum and tweedle-dee. Even those of the Majority began to desert their original rigid stand. The whole discussion during the day that this

problem came up reminded us of the Middle Ages when a group of scholars argued for years by correspondence about the number of teeth in the mouth of a horse. They tried to settle the argument by referring to Aristotle and other ancients till finally it occurred to one of them to stop a horse on the street, open its mouth, and count the teeth.

We are not blaming the Committee. They were charged only to explain what Synod of 1928 meant by some of its decisions. Nevertheless, we wished that instead of arguing about that we could have looked the horse in the mouth. The Rev. J. Gritter came close to this when he stated that he did not see much sense in the whole discussion and thought it was necessary to have a 1951 revised, or new, edition of "Worldly Amusements."

Synod of 1928 meant well but we never agreed with the singling out of the three evils: theater-attendance, card-playing and dancing. We wish Dr. A. Kuyper had never made reference to this triad in his Stone Lectures. We have been reliably informed that he himself changed his mind. The practical result is that our people have considered the familiar triad the mortal sins and other evils only venial sins. Only this afternoon a patient asked us whether we had seen the prize-fight last night. We told him that we did not even know there was one and that we were not at all interested. This patient was a member in good standing of our church. We are sure he would not have dared to talk to us so nonchalantly had he committed one of the mortal sins of the triad.

The delegates were in a jubilant mood at the conclusion of the debate.

by PETER G. BERKHOUT\*

Was it because they were glad that the almost interminable struggle of the day, or of the 23 years, about the meaning of words was over? We ourselves were reminded of the last stanza of the "Battle of Blenheim":

"And everybody praised the Duke  
Who this great fight did win'  
'But what good came of it at last?'  
Quoth little Peterkin.  
'Why that I cannot tell,' said he,  
'But 'twas a famous victory.'"

When we related our misgivings to some of the delegates they assured us that the decision of this Synod was a big step in the right direction.

ANOTHER item of great interest to us was the decision of Synod in regard to the Boy Scouts. We have been as active as anyone to promote and initiate organizations of our own, also for our young people. Witness Terrace Lake and its Day Camp. We were in favor of Synod approving youth organizations of our own. But we did not favor the decision to discourage our boys to join the Scouts. If we work on the positive phase that seems unnecessary. We must take local conditions into consideration. We do not have everywhere large groups of boys as we do in Grand Rapids, Michigan, for example. Just before we left for Synod we interviewed the local Scout Leader about cots for the Eastern Youth Bible Conference. We often make use of the facilities of outside organizations. Why then be unnecessarily ungracious to them? The

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Associated Press spread this odd news throughout the country. It is the only thing that the outside world heard about our Synod. In the East we can have almost anything we want as a group of Scouts. We have never seen one go astray by having belonged to the Scouts. And many a boy will be a man or an old man before we will have similar groups as capable as the Scouts. Even some of the members of the Committee appointed by Synod of 1949 to study this problem did not have objections against the Scouts on the basis of principle.

WE were very much interested in the report of the Committee on Catechetical Training. We could write a whole article on that subject from an elder's point of view. It seems to us that we are requiring more and more of those whom we ultimately wish to make confession of faith. The result is that some have become so old by the time they are "ready" to make profession of their faith that the psychological moment for making that confession is gone. The Catholics and Lutherans "confirm" the children at the age of twelve. The Reformers and Dr. F. L. Rutgers favored the age of sixteen. An interesting article appeared in the December 1950 issue of "Bezin-

ning" by Ds. G. Lugtigheid on this subject.

We remember from our boyhood days in the Netherlands that a boy of fourteen wanted to make confession of faith. Of all places, this was at Ooltgensplaat on the island of Flakkee. A special consistory meeting was called to look at this freak from all angles and then it was announced to the congregation that nothing wrong could be found. The normal had become the abnormal. Making profession of faith is not the end but the beginning of things. It is a commencement exercise. Much of the interesting and necessary material that the Committee discussed could be taught after having made profession of faith.

WE are sorry that we could not be present at the discussion about the N.A.E. The decision to leave that organization came to us as a surprise. We would like to make our influence felt wherever we can. We do not like to sit aloof in our ivory towers. We wondered whether we could not be a protesting group in that organization.

On the whole Synod 1951, was progressive and we are thankful for it. We have one final parting thought. One of the things that disturbed us at times was that there are those who hold a certain particular view. We do not want to deprive them of the opportunity

to teach that view. But they should not deny the right to others to hold and to teach different views unless they can be proved to be definitely un-Christian. Some men are by nature so rigid and ascetic that they could easily live in an ivory tower or a monastery. I do not look down upon them if they have been made that way. But we cannot expect the same of everyone. Paul already saw that in his day. Why cannot those who have somewhat different views among us live amicably together? We can learn from one another.

During this session of Synod we were at times reminded of the exalted words of the physicist Einstein in *The World As I See It*, (p. 29): "The scientist's... religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work, in so far as he succeeds in keeping himself from the shackles of selfish desire. It is beyond question closely akin to that which has possessed the religious geniuses of all ages."

We may not subscribe to everything that is stated here, but let us learn from it that no one possesses so much of the truth that he can afford to smother that which others have.

# MEN FOR MISSIONS

by HARRY R. BOER

A WIDE and growing interest in missions marks the Christian Reformed Church today. This interest is reflected in its official actions. Several new fields have been adopted, existing fields are being expanded, and moneys are being appropriated in a measure undreamed of twenty years ago. All of this is good. But it is not enough.

There is yet one thing lacking, and that is the one thing most needful—Men, especially ordained men. We cannot do mission work merely by taking an "interest" in it. Nor does the large amount of mission money we have on hand get the work done.

The missionary task needs above all a living *concern* in the bosom of the church. "Interest" can touch the mind and the pocketbook. *Concern* touches the heart and leads to the surrender of

lives in sacrificial action. We need *men*, men who will leave home and do the work of the church on distant fields. The question, "How shall they hear without a preacher?" was addressed to the Church of *all* time. It is being spoken to the Church of today. And while we are adopting fields and appropriating moneys, we hear the question: "How shall they hear without a preacher?"

Within the past two years our denomination has adopted new fields in India, Japan, and Indonesia; it has expanded its work in Africa. A proposal is being studied to adopt still another field in India. But, except for two former China missionaries who have accepted posts in Japan, no one has been found to go to the new fields.

This is disquieting. The fact is that

notwithstanding all the expressed missionary interest *not one minister* apart from those already in missionary service has accepted a call to any of our new fields. What is the value of synodical decisions to enter new areas, if there are no *men* to bring the witness?

## Our Crucial Age

THE seriousness of this problem is accentuated when we look at it in a larger context. There was a time when the world lay at the feet of the Westerner. This helped to make for open mission doors, for opportunities of seemingly limitless duration. But that time is no more. The day of western overlordship in the world is past. With its passing many mission doors have been closed and there is no assurance



## MEN FOR MISSIONS — Continued

that those still open will remain open indefinitely. The opposite is true. One trembles to think of what would happen to missions if the precarious political and military balance in the world were upset. The foreign fields we now occupy may be closed altogether. The missionaries who returned to China in 1946 ran into a catastrophic turn of events that sent them home after four short years. This can happen elsewhere.

What must the Church do under such circumstances? It can wait for the dust to settle and act when all is again "normal." No more unrealistic and fainthearted policy is imaginable. All we know points to the fact that if the dust ever settles there will be disclosed to us an Africa and an Orient vastly different from the subservient colonial areas we have known. The time has come when the black man and the yellow man are to have their say in the shaping of history.

We must therefore step into the areas where we can still labor and work mightily while it is day. God's providence does not always lend itself to our understanding. Only time will tell how fruitful was the short stay of the missionaries in post-war China, how great the encouragement given the younger churches by the older churches in that brief time.

We cannot know what God's way is for the younger churches as He leads them through the turmoils of war, revolution, and rising nationalism. Nor may we presume to anticipate the outworking of the mysteries of His counsel for the nations. But we do know two things — and they are enough. We know His command: and we know the need. We must obey the one, and, to the measure of our ability meet the other.

But we shall do that only when men make themselves available to answer the call and supply the need. It was no happy time in Israel when God said to Isaiah: "Whom shall I send, and who will go for us?" But Isaiah responded: "Here am I, send me," and he was commissioned to preach until the cities should be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

Shall we be less willing than Isaiah — we, who are called to preach not a message of condemnation and judgment to an apostate people, but the

message of redemption for the healing of the nations to men who have not yet heard it? If this means that we must witness in the midst of ruin and desolation, so be it. We shall have obeyed. And our Lord asks nothing more of His own.

### Missions and the Ministry

WHAT shall we do to obtain men? It may be said that our Mission Board has presented the challenge often and urgently enough. What is now necessary is a response, particularly on the part of our ministers. It is true that the challenge comes not only to them — but they are the leaders on whom rests the greatest responsibility. And the Church looks especially to ministers who are in vigorous years and who have the qualifications of health to fulfill the Church's calling and meet the world's need. The basic missionary task of the Church falls on her ministry.

It is in this connection that I would like to examine a thesis one sometimes hears expressed by ministers to whom it is suggested that they enter missionary service. It is put somewhat like this: "Until I receive a call I really cannot seriously consider mission work." Is this a legitimate position to take?

There is in our denomination a healthy tradition against soliciting calls. The Van Dellen-Monsma *Church Order Commentary* sets this forth clearly. "Amongst us this is not done. Any solicitation of a call would be condemned most severely. . . . God calls to office, through the Church, and none should solicit for its offices, as we do for ordinary secular positions. . . . One may certainly desire the holy office. . . . One may certainly bring the matter in prayer before God. But the call must come freely and, in the providence of God, unsolicited" (p. 34).

That this is a good tradition, making for order in the Church and dignity in the ministry, no one will question and all will affirm. A careful distinction is to be made, however, between soliciting a call and declaring that one is available for sacrificial service on hard-pressed and understaffed or unstaffed sectors on the Church's battle line. Solicitation of a call carries the idea of personal interest seeking to satisfy itself. A declaration of availability for

service under conditions of urgency, need, and sacrifice, evidences a selfless seeking to be of help in a problem faced by the Church as a whole.

At present we face a situation of great need for missionary pastors in India, Japan, Indonesia, Ceylon, and it is not amiss to mention for ministers to labor among Dutch immigrants arriving in Canada. Boards do not know where to turn for men. When the Church faces a great personal need that must be met may there be no declaration of availability on the part of ministers?

### Volunteering for Service

HOW do men come to be considered as candidates for the ministry? By declaring their availability. From the time that a man begins to study for the ministry until his appearance before synod for the candidate's examination he is a living declaration of eventual availability for the ministry. No synod would be able to declare him eligible for call had not the candidate constantly taken the initiative — an initiative endorsed by the church, it is true, but an initiative nonetheless. Does the declaration of availability for ministerial service suddenly cease upon entering office, when mission fields everywhere are crying for a shepherd's care?

When a minister brings to the attention of constituted authority his willingness to enter missionary service he is not thereby saying that he must be called, or that he has a call from God which the church must recognize. He leaves to the judgment of official bodies his fitness for the work. All that he is trying to do is to help the church meet a great need for the supplying of which she is responsible. To say that a minister or candidate may not offer that help is to misconstrue the nature of a call or, what is worse, to hide behind the misconception to avoid as long as possible the facing of the issue.

Today as never before God is holding up to the view of the Christian Reformed Church unconverted thousands on many mission fields, and other thousands of covenant children without a pastor's care in a foreign land. He is asking about the one, "How shall they hear without a preacher?" and he is saying concerning the others, "Feed my sheep." Can any minister who may be qualified to meet the challenge, who identifies himself with the burden of the church and the need of the field,



nd who feels the mystic promptings  
o a personal duty, justify his silence  
n the ground that he has not received  
call?

There is a higher call than from a  
church. It is the divinely created call  
of responsibility that the situation ad-  
dresses to our denomination. It is not  
wrong but eminently proper to suggest  
to the proper authorities that you may  
be the man to answer that call once it  
is mediated to you through Christ's  
Church. When a minister so acts with  
a recognition of his consistory's right  
to know his mind and intent, he does  
not "run ahead of God" but with Him  
and in obedience to Him. When a  
board acts in response to such a de-  
claration of availability to suggest to a  
church that it call a minister a wholly

legitimate action takes place. Such a  
call is not "arranged" but it expresses  
the careful and responsible judgment  
of those who are officially charged with  
extending the ecclesiastical call and ad-  
ministering the missionary labors of  
the church. It is the divine validation  
of the minister's desire to exercise his  
office under the conditions of mission-  
ary witness and enables him to go forth  
as an ambassador of his Lord in name  
and in fact.

### The Alternative

IN urging upon the qualified  
ministry the need of seriously entertain-  
ing the possibility of missionary serv-  
ice abroad we have alluded to two basic  
considerations inhering in the present  
situation. They are the unstaffed fields

for which we are responsible, and the  
critical character of the time in which  
the mission mandate must be dis-  
charged. There is a third considera-  
tion to which we must now give atten-  
tion. It is perhaps best raised in the  
question, What will happen if ministers  
do not respond?

In discussing this question it is well  
to note two givens in terms of which the  
problem must be viewed. The first is  
that we have the fields. The second is  
that they must be staffed. It is useless  
to have fields without manning them,  
and repudiation of accepted responsi-  
bility is unthinkable. What will hap-  
pen, then, if those to whom we look for  
response fail, or fail in adequate num-  
bers? The possibility which I here  
(Continued on page 12)

## Mark Hopkins As Author

by W. HARRY JELLEMA

INDISPENSABLE to education are  
the great texts, the classics of human  
knowledge and aspiration. Without the  
works of men like Plato, Euclid, New-  
ton, Goethe, Harvey, Calvin, Ranke,  
Darwin, and scores of other men of  
first-rate or almost first-rate creative  
insight, organizing ability, aesthetic  
sense, or capacity for research, educa-  
tion would be chaotic and primitive.  
The reason is not that these works them-  
selves are all needed in every classroom,  
but that without them the subject matter  
of mathematics, grammar, literature,  
history, biology, and the rest, would be  
without organization, without pattern,  
and even without much content.

These works are pedagogical masters;  
they discipline us in the framing of  
issues and problems even when their  
answers are unacceptable; in them past  
culture is concentrated; indeed, they  
have wrought their way into the very  
texture of what we teach. They help to  
give us whatever measure of scholarly  
maturity we possess. Even to criticize  
them or to disagree requires that we be  
disciplined by them. These pedagogical  
masters are not infallible; the Christian  
will always subject them to the authority  
of the word spoken by God Himself;  
but they are indispensable to education.

Ultimately taught by such masters,  
the teacher in turn mediates them to the  
pupil. If he is a Christian teacher, he  
consciously and deliberately mediates  
them in the light and subject to the

critical authority of the spoken revela-  
tion of God and its interpretation by  
historic Christianity. Sooner or later,  
as he mediates, the teacher will also use  
the master texts themselves—the dramas  
of Shakespeare, the *Institutes* of Calvin,  
the *Geometry* of Euclid, the *Meditations*  
of Descartes, or a crucial laboratory  
experiment. But even though in earlier  
stages of his development the pupil is  
not introduced directly to the master  
works themselves, these are always  
present, and indispensably present, in  
the disciplined mind of the teacher.

Such works, then, such "textbooks,"  
education cannot do without. But such  
master textbooks we ordinary scholars  
and artists cannot produce. Nor is it  
necessary for good teaching that we do  
so. For good teaching, whether I am  
to introduce the pupil to Milton or to  
algebra or to physiology, my task is  
the humbler one of *organizing a course*.

Assuming that I know my subject as  
one aspect of the whole of human  
knowledge and life, mine is the prob-  
lem of so arranging and organizing and  
using the material that my pupils will  
be matured by it, their minds cultivated,  
their lives enriched, their understanding  
and appreciation of life and reality and  
of their own obligations to God and  
men deepened. As I organize the course,  
I shall have to respect logic and the  
inherent pattern of God's creation. I  
shall have to ask which are the natural  
divisions of the subject matter? which

things are logically subordinate to  
which? have I proved my conclusions?  
and the like. I shall have to respect  
psychology; shall have to give due con-  
sideration to the importance of repeti-  
tion, problem-formulation, memoriza-  
tion, challenging, application, illustra-  
tion, and the rest; and do that on the  
level of my pupils. I shall have to have  
due regard for the present knowledge  
(and ignorance) of my pupils; consider  
whether they are familiar with long  
division, for example, with Greek myth-  
ology, with medieval history, or with  
the law of proportion.

Such *organization of the course* is the  
task of the teacher. It is an apparently  
humbler task than the writing of great  
classics or the conducting of original  
research of classic proportions. But it  
is no less important and it is equally  
indispensable. Half of what makes a  
good teacher, on whatever level, lies in  
his ability to organize the course.

The average American underestimates  
the importance of this side of the work  
of teaching. I doubt that he is even  
aware of its existence. To him the task  
of a teacher is limited wholly to the  
classroom. A teacher is one who goes  
to work at half of nine, makes assign-  
ments, hears pupils recite, maintains  
order, is through at four (except per-  
haps for an occasional hour at home  
correcting papers or glancing at tomor-  
row's assignment), and who, to com-



## MARK HOPKINS AS AUTHOR — Continued

compensate for the nervous wear of the classroom, annually receive two months of vacation. And perhaps, if the present trend toward enslavement of the teacher by fulsome and dictatorial textbooks continues, the average American will not be far wrong.

Despite present trends and average opinion, however, half of teaching is organizing the course. Half of his work as teacher Mark Hopkins does, shall we say, away from his log. And this half is as indispensable to education as is his direct contact with the pupil.

So, then, no education without the great texts, — the classics that we cannot write. But also no education without organization of the course by us who teach. And such organization may and very properly will lead to a second kind of textbook distinct from the classic works; a handbook useful in keeping the course organized; a pedagogical servant of teacher and pupil; an ancillary book that contains such material as the teacher would otherwise have to dictate in routine fashion. Such a second kind of textbook a teacher can

produce. It is an expression of his organization of the course, and thus places even impersonal material within the framework he has determined.

True, this second kind of textbook is as a book not indispensable to education. Organization of the course is indispensable; but not its embodiment in a distinct book. But without such books as silent servants of pupil and teacher, education would in our day be unnecessarily cumbersome and handicapped. And thus such auxiliary textbooks can be of great value to education, provided they remain auxiliary.

In recent decades, however, these auxiliary texts have become more and more expansive, luxuriant, arrogant. They have increasingly tended to include much more than outlines, condensed paragraphs, and the like, and to reduce the teacher to the diminished proportions assigned to him by the average American. Left to their present course, they will not only crowd Hopkins off the log, but will presume to do duty for the great classics as well.

Were I a public school educator, I should cry halt to the contemporary trend, and should urge that instead of

producing more of the swollen and arrogant type, we prune back those we have to their proper dimensions.

As Christian educator I should not be satisfied with the radical pruning which would reduce such books once more to their proper place as servants. I should not be satisfied with, for example, a kind of compendium or abstract of the contemporary tyrannical text. Pruning and abstracting would not be enough because the very structure and skeleton of the contemporary text is too frequently still thoroughly modern. Modernity (in the anti-Christian sense) is too often determinative of the organization of the course. But this is a further matter.

The point of the present discussion is that the organization of the course is as indispensable to education as the great classics which we teachers cannot create. The primary claim of Hopkins to authorship lies in this indispensable organizing. As expressive of such organization Hopkins may very properly write a handbook which can be a valuable auxiliary to actual classroom teaching. But it is organization of the course which essentially establishes Hopkins as author; and unless he is author in this sense, he is only half teacher.

## MEN FOR MISSIONS — Continued

mention I do not allude to so much for its own sake as for the value it has in re-enforcing the claim which the present situation has upon our ministry.

Our ministers and mission board should be aware, it would seem, that recourse must necessarily be had to unordained men if the ministers do not meet existing obligations. That this might happen is not inconceivable. A great deal of city evangelism is being done by unordained men. And not a few of them have given a good account of themselves. Mission fields abroad might also benefit from such services. The history of modern missions is replete with fruitful service rendered by laymen. There are several reasons, however, why the Christian Reformed Church should allow the unordained missionary to take the place of the ordained man only as a last resort.

It need hardly be said that if recourse to laymen proves necessary because ordained men do not offer themselves a reflection would thereby be cast on our ministry that would have little

of mitigation. It would, actually, not so much be a reflection made on the ministry as that the ministry would be unheroically reflecting on itself. It will be a sad day in the history of the Christian Reformed Church when the vision of ministerial service does not extend beyond the boundaries of our own land.

A second difficulty standing in the way of placing the layman instead of the ordained man on the mission field lies in the nature and purpose of the missionary task. It is an eminently ecclesiastical task for it aims to extend the Church by founding churches through the missionary witness. The founding of churches can properly be done only by the ordained man. When laymen carry out the work officially entrusted to the church all sorts of makeshift arrangements become necessary in order to meet the demands of the ecclesiastical situation. At times a satisfactory solution may be found in granting ordination by means of Article 8 of the Church Order but this should be reserved for exceptional circumstances

and for men of exceptional competence. A large scale use of this solution is hardly to be entertained.

In the last place we may mention the difficulties involved in ecclesiastical supervision. If in our city evangelism the question of the worker's relationship to his church, and to his work, and the manner and nature of his responsibility, are becoming crucial problems this will all the more be true when men are sent far from home.

The possibilities mentioned here are not presented, I repeat, with a view to immediately acting upon them. They are presented primarily with a view to calling upon our qualified ministers to consider seriously the problems before which they will place the church, and the departures from the normal and the ideal that will become necessary, in the present reluctance on their part to assume personal and effective responsibility for the church's mission task continues.

For two givens remain unalterable — we have fields, and they must be staffed. And they should be staffed soon.